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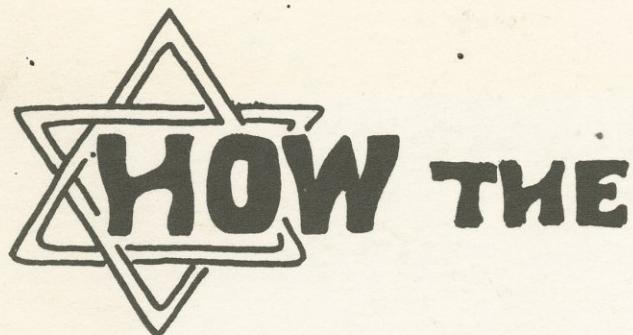
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**HOW THE
HEBREWS
BECAME
JEWS**

JOSÉ V. MALCIOLN

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HOW THE HEBREWS BECAME JEWS

JOSÉ V. MALCIOLN

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How the Hebrews Became Jews

By

José V. Malcioln089951 0001 mchvrcd
banned adult RA William V. Dooly Jr.

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How the Hebrews Became Jews

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José V. Malcioln

U.B. PRODUCTIONS, NEW YORK, NEW YORK

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To my grandmother, HANNAH MELCHEZEDIK, granddaughter of a Moroccan Hebrew King, who was married to a Scot, Peter Malcolm, and to their child—my mother, Ada Malcioln:

The words from your tree of knowledge are now bearing fruit whose seeds will be disseminated throughout the earth as our generations were scattered long ago.

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Transcription:

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PREFACE

This article has a twofold purpose: to demonstrate to black and white Hebrews and Jews their undeniable kinship and to encourage a better relationship among Israelites through understanding of that kinship. No one can dispute that when we raise the status of one group within a family and lower that of another, we diminish the well-being of the family as a whole, especially when it is surrounded by enemies. Equalizing—improving one group's circumstances without decreasing the other's welfare—strengthens both groups.

Until her death in 1932, my grandmother, Moroccan by birth, kept telling me many of the facts stated in this pamphlet. There were two reasons why many people scoffed at me for repeating them: my grandmother, who was not a scholar, had no documented evidence. I was also ignorant about scholarly research.

Thank God I am now better able to meet the prerequisites for confirming the oral history of my ancestors. Documentation by European writers and others not related to us, as well as by ancient historians, corroborates the validity of these family traditions. I wish to share this knowledge with all whose need for the truth transcends their prejudices.

About the author

José Vermúdez Malcioln was born in Colón, Isthmus of Panama. He has made three trips around the world, and lived in Costa Rica, Honolulu, Mexico, New Orleans, New York, San Francisco and his native Panama.

He wrote a pamphlet—well received in Mexico City—titled *Los Hombres de Color en la Historia de Los Estados Unidos*: Editoriales Duarte, Mexico, D.F. 1952; an article, *Panama*, and later *The Dominican Crisis*: Freedomways Magazine, 799 Broadway, New York City. 1964-1965.

Mr. Malcioln studied at Universidad Autonoma de Mexico, Facultad de Filosofia y Letras. He majored in Spanish at City College, N.Y. His M.S. in Adult Education was received at City University, N.Y., and his M.S. in Supervision and Administration in Education at Baruch College. He has completed another M.A. in Spanish and pursues a Ph.D. in Sociolinguistics at Columbia University.

JOSE V. MALCIOLN

P.O. BOX 584

MORNINGSIDE STATION, N. Y. 10026

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Copyright 1970, 1971, 1972
by Jose V. Malcioln, with a number of the Latin American
writers

The author is a Negro born in Panama of a Catholic father
from Barbados and a Hebrew mother from Jamaica. West Indies. Photo by David Yarrow.

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ACKNOWLEDGEMENTS

I wish to express my appreciation to my wife, Benedicta B. Malcioln, a retired New York City school librarian and former classroom teacher, who edited the manuscript and designed the cover.

My thanks, also, to Mr. Lloyd Yearwood, for his interesting pictures of synagogue activities and accompanying captions.



(Circa 1971) The author, with members of the Ethiopian Hebrew Congregation of Commandment Keepers, at the wharf near the Harlem River. It was Yom Kippur, and the photographer, Mr. Lloyd Yearwood, was a member of the congregation.

The author is a Sephardi, born in Panama of a Catholic father from Barbados and a Hebrew mother from Jamaica, West Indies. Photo by Lloyd Yearwood.

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[[image - black and white photograph of the author: man standing in 3/4 profile, short dark hair, wearing a coat and tie, with a prayer shawl around his shoulders; behind him are some men and women facing away; far distance are low city buildings.]]

[[caption]]

(Circa 1971) The author, with members of the Ethiopian Hebrew Congregation of Commandment Keepers, at the wharf near the Harlem River. It was Yom Kippur, and the photographer, Mr. Lloyd Yearwood, was a member of the congregation.

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[[/caption]]



The Late Chief Rabbi, W.A. Matthew (left) of the Ethiopian Hebrew Congregation in Harlem and Rabbi Ben-Levi of Brooklyn, New York.

Photo by Lloyd Yearwood

HOW THE HEBREWS BECAME JEWS

By
José V. Malcioln

"There are mystic ties that bind the races of men." These are the words of a Sephardic hymn. The ties that bind men are not really mystic, they are factually genetic. What is perplexing, however, is why the facts that show the "ties that bind the races of men" are usually distorted by certain men. They are purposely distorted to give credit to some men in power and to their admirers—at the expense of others. The history of the Hebrews is no exception. Although the origin of the Hebrews has been disguised and distorted, its "mystic ties" often surface in atavism, such as the so-called "Jewish" child with dark skin or wooly hair even if it is blond, brown or even red. The disguises and distortions can be traced through the manuscripts accessible in the Arabian, Semitic G'eez, Amharic, Hebrew and Aramaic, disintegrating in Ethiopia and other parts of the world. When these ties are brought to light they are so traumatic (because of their unpopularity and the popular acceptance of distorted historical data) that they appear mystic. One of these "mystic ties" is the Ark of the Covenant with the original Ten Commandments handed to Moses. It is not in Israel. And even though the Ashkenazim, for obvious reasons, prefer to laud the Dead Sea Scrolls and refuse to read the original documents in Ethiopia, they are there. Many scholars—in their collection and publication of historical data related to a religious people—have not maintained accuracy, veracity or honesty. We know that the true facts are available and we want the whole world to know it.

The earliest written records of Africa belong to the opening years of the Iron Age. They are apart from the writings of the pharaohs of Egypt, the Phoenicians of Carthage, the G'eez, Amharic and Aramaic writings of the Sabeans of Ethiopia—Black people. Caesar and others burnt many books and manuscripts, but there are still many documents preserved. There are also Biblical accounts and

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[[image: full page, black and white photograph of two men with dark skin wearing light colored robes and tall hats featuring vertical pleats. They appear to wear shirt and tie under the robes. They wear Jewish prayer shawls which have stripes near the end and tassels. They both stand with their hands clasped in front, looking at the camera]]

[[caption]]The Late Chief Rabbi, W.A. Matthew (left) of the Ethiopian Hebrew Congregation in Harlem and Rabbi Ben-Levi of Brooklyn, New York. Photo by Lloyd Yearwood [[/caption]]

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eyewitness accounts handed down from our progenitors.

Dr. Ephraim Isaacs, an Ethiopian Hebrew who speaks, reads and writes eight languages and teaches Afro-American Studies at Harvard University, spoke to us on Thursday, May 31, 1973, at a meeting of the Synagogue Council of America held at Congregation Shearith Israel, 8 West 70th Street, New York City. He said—among other things—“The world is raving about the Dead Sea Scrolls while the ark of the Covenant and myriads of old original Hebrew manuscripts are rotting in Ethiopia.” Dr. Israel Gramma from the Board of Jewish Education spoke also. Dr. Gramma explained the disillusionments, prejudices and general advantages and disadvantages encountered by his countrymen before and during the intercourse of the Yemenites with the Ashkenazim, when the former emigrated to Israel.

There were Rabbis and Jewish scholars from all parts of the United States and a few from abroad. Among them were two Rabbis of color—former Baptist ministers converted to Judaism. These two were so psychologically ambivalent and misinformed that one of them said, “Nowhere have I heard or read about Black people being Jews.” The other dunce said, “Blacks have to be converted or be born of a Jewish mother. ‘Tis as simple as that.” My Rabbi, a born Ethiopian Falasha, was there beside me. Someone else remarked, “What people won’t do and say for money!” A Russian-Jewish doctor said, “They are asinine and sycophantic, if you don’t mind my saying so. They disgust me!”

2

A BRIEF AND CONCISE HISTORY OF THE JEWS

The history of the Hebrews is not a history of Europeans. The history of the Hebrews is a history of semitic people: mostly followers and descendants of Abraham, the son of Terah. Abraham came from Ur (an ancient city of Babylon) of the Chaldees. Abraham came to Canaan with his son and nephew Lot. Canaan is the name of one of the sons of Noah called Cham.

Rollin, Charles (1729) stated “Historians are unanimously agreed that Menes was the first king of Egypt . . . He is the same with Misraim, the son of Cham . . . Cham was the second son of Noah . . . After the Tower of Babel they dispersed themselves into different countries, Cham retired to Africa . . . He had four children. They were Chus, Mesraim, (whom the Arabians call up to this day Mesre), Phut and Canaan. [The son named] Chus settled in Ethiopia, Mesraim in Egypt. Phut took possession of that part of Africa westward of Egypt (that is now Libya) and Canaan took part of that country that afterward took his name. This last one was Syria in the 13th and 14th Century), it is now the coast of Palestine . . . ”¹

Mystical and mythological ties can be eliminated, when we recall that the Iberian Peninsula was named after the Iberian (not a Caucasian, as some historians state, but “a short black man, with curly hair, frugal, obstinate and revengeful, who came across to Spain from North Africa”).²

Smith, William (1966): documents

Canaan 1. The fourth son of Ham (Genesis 10:6; 1 Chronicles 1:8) whose descendants occupied the lands of Phoenicia and much of Palestine (Gen. 9:18, 22, 10:13; 1 Chr. 1:13). 2. The land inhabited in early Biblical times by the Canaanites, being mostly Palestine between the Jordan and the Mediterranean and Syria or Phoenicia (cf. Ex. 15:15).

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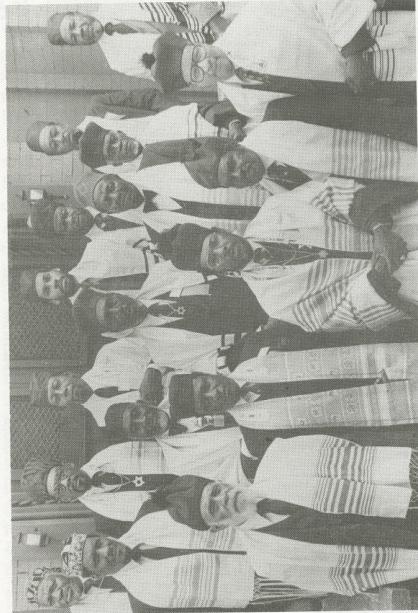
Cush 1. Son of Ham and grandson of Noah (Gen. 10:6–8; Chr. 1:8–10).

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Misraim ... one of the sons of Ham in Gen. 10:6,13 ... the usual Hebrew term for Egypt.

Phut. Put the third name in the list of the sons of Ham (Gen. 10:6; 1. Chr. 1:8), elsewhere applied to an African country of people... Some scholars have located Phut south of Cush.³

He also notes that the Biblical Hamites included people from many different countries and cultures, and that the term "Hamite" does not necessarily mean that they were all descendants of Ham. He writes, "The Biblical Hamites ranged from Phoenicia through Palestine, and into Africa. They included the Cushites (south of the Red Sea), the Egyptians, the Canaanites and Put (Libya?)."



A national group of Hebrews gathered after a conference in Brooklyn.
Photo by Lloyd Yearwood

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4

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[[image: halftoned photograph - 17 men, standing in three rows, all wearing dark suits, Jewish prayer shawls, and a variety of pillbox-style hats]]

[[caption]]A national group of Hebrews gathered after a conference in Brooklyn. Photo by Lloyd Yearwood[[/caption]]



Professor Malciolin after a Tephillin service at the Ethiopian Hebrew Congregation in Harlem. Standing is the late Elder Beckles who died recently at age 91, the oldest Hebrew in the U.S.
Photo by Lloyd Yearwood

**ALL HEBREWS ARE JEWS—
ALL JEWS ARE NOT HEBREWS**

There is another “mystic tie” that is not so mystic, esoteric, or imperceptible. It is obvious. Hebrews were not Europeans and Europeans were not Hebrews. Jews are an admixture of European and Semitic people. Many of them are descendants of proselytes. As a result of these facts many Sephardic Hebrews, Syrians and other Semitic people ridicule the Ashkenazim and avoid intermarriage with them whenever possible. My grandmother made me aware of this forty years ago. Our Rabbi, David Nisan, a Syrian, discussed the matter with her, and she explained it to me as a child. This snobbery still persists in some countries. The Falashim are the only people who—because of extreme poverty and discrimination even by Africans—became resigned to trust in God that one day the truth will be divulged and all Israel will be brothers. “*Kal Israel chaverim*.”

Carmichael, Joel (1968) wrote satirically: “In short, the attitude of your own people, whom I suppose you always thought of as Hebrews—later to become Jews, and what trouble that gave rise to . . . Mohammed received his ideas from Jews. It was the Jews who formed the Arabian tribes into a people.” The first statement was to Moses. The two latter ones to Mohammed. Carmichael chastised Nasir after he rebuked Moses—the Patriarch of the Hebrews. He further pointed out that all Arabic speaking people are not Arabs—just as this researcher states that all Hebrew speaking people are not Hebrews. Carmichael also explained how Nasir fooled the world. “In my own day,” says he, “a youngish fellow took power in Egypt by kicking out the somewhat decadent descendant of a Turko-Albanian dynasty, a fat fellow by the name of Faruq. Well this fellow whose name is Gamal Abd-an-Nasir—which the western press prints as ‘Nasser’—proclaimed himself . . . , as spokesman of Egyptianism, then Africanism, then Muslimism, he started to refer to himself as an ‘Arab’ leader,

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[[image: black and white photograph showing 8 or 9 men and women sitting around long tables, with cups, bowls and plates on the table. One man stands]]

[[caption]]Professor Malcioln after a Tephillin service at the Ethiopian Hebrew Congregation in Harlem. Standing is the late Elder Beckles who died recently at age 91, the oldest Hebrew in the U.S. Photo by Lloyd Yearwood

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incarnating in himself all Arabdom, then Africa, and then Islam. By a form of sleight-of-hand he had multiplied himself by roughly two and-a-half, adding to the twenty million Egyptians . . ." Carmichael states, with apparent irony, that Nasir took over another thirty million or so Arabic speaking people from the Persian Gulf to Morocco.⁴ What was not mentioned, however, was the possibility that Nasir took over with a "sleight-of-hand" he might have learned from the Jews. Nasir told the Jews, in speeches and on television, during the 1950's, "You will never be able to live here in peace because you left here black and now you have returned white. We cannot accept you." He also referred to the Zionists continually as "the impostors."⁵ Ben Gurion, and others in Israel's hierarchy at that time sent for Moroccans, Yemenites, Indians and a handful of Ethiopians and other dark skinned Hebrews for the Kibutzim. The Ashkenazim fought him openly and covertly. When he succeeded in obtaining the repatriation of real Hebrews to authenticate the Zionist claim of the homeland, many die-hard Europeans—especially from Germany—ostracized the Hebrews. They still discriminate against them subtly and openly. The inequality of opportunities in obtaining higher education, employment in skilled areas and business loans, caused so much discontent not long ago that Sephardics and other dark skinned Hebrews formed a group called the "Black Panthers" of Eretz Israel. Those people who discriminate are so narrow minded (with the heritage that they have in most cases usurped) that they are unable to acknowledge that in diversity lies our strength.

Carmichael also did not mention that the persecuted have become the persecutors. Having met their basic needs and acquired security and social acceptance, they have turned toward flaunting financial status and academic achievement unavailable to their more unfortunate brothers and sisters. Some German and other European Jews called their discrimination and snobbery "Higher culture." Some of them even say that the

Yemenites and other Hebrews do not deserve courtesy, honesty, urban orientation and social assistance, because they are culturally underdeveloped. There are among them, nonetheless, a few who feel that the unfortunate immigrants of non-European origin do deserve equal opportunity and rights. These few are aware that the racist majority is promoting hatred against the original people whom they will eventually need for survival.

Take the case of the "Hebrew Israelites from America to the Promised Land." It is a case observed and commented upon throughout the world. These Hebrews went to Israel and were forced to live in an underdeveloped area called Dimona. One of them wrote about their experiences as *personae non grata*. Yehuda (1975) "We were not surprised that in October, 1971, the Israelis seized the opportunity to refuse entry of eighteen Hebrew Israelites." In the same book he quotes: "These people are not Jewish explained an Israeli official. The expulsion came after nearly two years of Israeli confusion of how to deal with the Chicago based sect." (Newsweek Magazine, October 18, 1971).⁶ These brothers and sisters were forced to live in abject poverty and dilapidated housing hurriedly put together by themselves, merely because of their color. In the meantime Russian Jews (who in some cases returned to Russia) were being admitted with diverse kinds of financial aid. When the world started investigating the matter, the Israelis offered the brothers and sisters the thirty pieces of silver. They told the Americans of color (from Chicago) that if they would appear on television as the chosen "Uncle Toms" of Israel they would receive equal opportunity and legal residential status in exchange. These brothers would prove to the world that the Zionists are not racists. When the Israelites refused to accept the bribe, or even call the Europeans benefactors as an alternative, they were harassed once more, some of them deported and others refused entry. We learned (at the Ethiopian Hebrews' Temple, 1 West 123 Street, New York City) from the Hebrew Israelites' ambassador with-

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incarnating in himself all Arabdom, then Africa, and then Islam. By a form of sleight-of-hand he had multiplied himself by roughly two and-a-half, adding to the twenty million Egyptians..." Carmichael states, with apparent irony, that Nasir took over another thirty million or so Arabic speaking people from the Persian Gulf to Morocco.# What was not mentioned, however, was the possibility that Nasir took over with a "sleight-of-hand" he might have learned from the Jews. Nasir told the Jews, in speeches and on television, during the 1950's, "You will never be able to live here in peace because you left here black and now you have returned white. We cannot accept you." He also referred to the Zionists continually as "the impostaers."<# Ben Gurion, and others in Israel's hierarchy at that time sent for Moroccans, Yemenites, Indians and a handful of Ethiopians and other dark skinned Hebrews for the Kibbutzim. The Ashkenazim fought him openly and covertly. When he succeeded in obtaining the repatriation of real Hebrews to authenticate the Zionist claim of the homeland, many die-hard Europeans - especially from Germany - ostracized the Hebrews. They still discriminate against them subtly and openly. The inequality of opportunities in obtaining higher education, employment in skilled areas and business loans, caused so much discontent not long ago that Sephardics and other dark skinned Hebrews formed a group called the "Black Panthers" of Eretz Israel. Those people who discriminate are so narrow minded (with the heritage that they have in most cases usurped) that they are unable to acknowledge that in diversity lies our strength.

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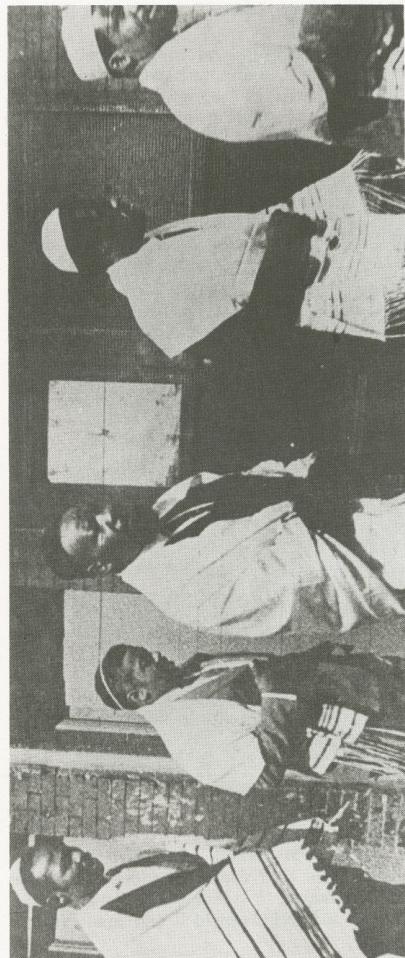
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10



The author is first from the left. These brothers are on the way to the Harlem River on Yom Kippur, the High Holy Day, to pray.
Photo by Lloyd Yearwood
(circa 1971)

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[[image: black and white photograph of five black men wearing yarmulke, prayer shawls, suits and ties, walk in a line past a brick building.]]

[[caption]]The author is first from the left. These brothers are on the way to the Harlem River on Yom Kippur, the High Holy Day, to pray. (circa 1971) Photo by Lloyd Yearwood[[/caption]]



A group of Black Hebrews on their way to the river in Queens led by their leader
Rabbi Ben-Levi.
Photo by Lloyd Yearwood

THE PRINCIPAL TRIBES AS CLASSIFIED

The Jews of Europe, especially Central Europe, are called Ashkenazim. Some of them are descendants, and admixtures, of Hebrews and even Gentiles. Others are proselytes converted several centuries ago.

The Hebrews of North Africa, Syria, Spain, Portugal, Egypt, Turkey, Arabia, the West Indies and Latin America are (mostly) called Sephardim. Some of them are admixtures of African, Asian and European groups.

The Hebrews of North, East and West Africa, particularly Ethiopia, are Falashim. They settled from Morocco to Angola. Most of them have been absorbed into other tribes. The Hebrews of India are called Cochin. They are supposed to have settled in that part of India after Crangore was captured by the Portuguese in 1523. "This native element ('Black Jews') was later reinforced by new immigrants ('White Jews') from Syria, Turkey, etc."⁸ Windsor states: "As you recall, in the year 1484 King John of Portugal deported great numbers of Black Jews to the African Island of San Thome, near Nigeria and the Cameroons."

When we speak of Portuguese Hebrews or Jews we must mention the remarkable philosopher Baruch Spinoza. Durant, Will (1926) states Colerus' (the noted historian's) description of Spinoza. "He was of a middle size. He had good features in his face, the skin somewhat black, the hair dark and curly, the eyebrows long and black, so that one might easily know 'by his looks that he was descended from Portuguese Jews.'

When someone writes the facts without quibbling, certain people refer to him or her as "arrogant," or "self-styled." When one speaks up frankly, without holding one's head down, they refer to him or her as "militant," "crazy," or "hateful." "Humble" Blacks are the most popularly accepted members of their race in English speaking countries. Spinoza made a statement that really covers them like a blanket. He said "... humility;

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[[2 pages]]

[[page 1]]

[[photograph of a group of eight men with prayer books and tacit, one carrying a torah and shofar]]

[[caption]] A group of Black Hebrews on their way to the river in Queens led by their leader Rabbi Ben-Levi. Photo by Lloyd Yearwood [[/caption]]

[[page number]] 12 [[/page number]]

[[page 2]]

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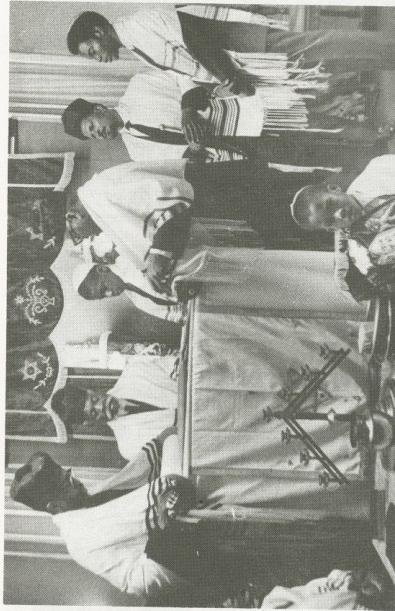
it is either the hypocrisy of a schemer or the timidity of a slave; it implies the absence of power."⁹ It implies more than that. It shows lack of character and implies that such person or persons should be avoided if possible.

There are also some indigenous people in Mexico who pray in Hebrew, but also pray in Spanish. They have the Scriptures written in Hebrew, but they chant Christian hymns. They also worship with the cross. Speculation by some Galicianos who took me to see them, was that they might have been taught the religious rites by Jews who settled there. My speculation was that the Africans who were in Mexico 700 years before the Europeans, might have taught them. After all, many of the Mexican Gods are black, flat nosed and thick lipped. These Indians were also very dark-skinned at the time that I saw them—1953.¹⁰

JOSE V. MALCIOLN

P.O. BOX 584

MORNINGSIDE STATION, N.Y. 10025



Rabbi W.A. Mathew of the Ethiopian Hebrew Congregation, conducting a Bar-Mitzvah.

Photo by Lloyd Yarnwood

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[[handstamp]] JOSE V. MALCIOLN
P.O. BOX 584
MORNINGSIDE STATION, N.Y. 10026 [[/handstamp]]

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[[photograph of men in a synagogue with one reading a Torah]] [[caption]] Rabbi W.A. Matthew of the Ethiopian Hebrew Congregation, conducting a Bar-Mitz-Vah. Photo by Lloyd Yearwood [[/caption]]

[[page]] 15 [[/page]]



1956-57 Congregation Kohal Beth Israel, 204 Lenox Avenue, New York City. Photo by GGG Studio.

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THE BEGINNING

Reinach, Salomon (1929) another historian stated emphatically: "The Hebrews made their first appearance in History as nomads." Abraham crossed the Jordan river every Friday night to preach monotheism to the people of Canaan. "*Adenai Eloheenu Adenai Ehad.*" This was the exaltation of the Supreme over all other gods. And to begin the proclamation the theme was "*Shema Israel.*" Hear O Israel, the Lord our God is one, the Lord is One! Abraham proclaimed visions from God: as it is written in the sacred Torah. After several trips across the Jordan river into Canaan (Israel) the people began to call Abraham and his followers and relatives "Habiru." This meant people from across the river. Reinach stated that they were called "Hibri," which meant the immigrants from the other side of the Jordan or Euphrates. He also mentioned that they were called the "... people from beyond . . . , this name was given to them by the natives of Canaan, who spoke a language akin to Hebrew." In any case the etymological derivation of Hebrew (in English), Hebreo (in Spanish), or Hibrit (in Hebrew) is firmly established. Further studies show that the people were Hamitic and migrated to the east, south, southwest and the west. They later settled in Canaan.¹¹ They were Bedouins, worshippers of djinns or spirits, and fetishes. (The jet black man seen in Israel today is called "Bedouin." He is the *eretz ish*: aborigine, or Hebrew, man of the Land.) They worshipped Baal, Sabaoth, Theraphim, taboos, totems, practiced magics and celebrated festivals. Abraham taught them to worship one God Elohim, Adonai, Yahweh, Jehovah, and so on. He incorporated rest on the Sabbath. This means that technically, the first Hebrews were converted by Abraham. The Greeks and Romans, et al., later copied monotheism from him. (Notice the similarity between Sabbath and the ancient god Sabaoth.)

"There were eleven tribes living in Canaan when the Israelites possessed it." The first born son of

17

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[[image - black and white photograph of the Torah, at least 8 men posed for the camera, dressed in prayer shawls, suits and ties, with yarmulkes.

[[caption]]1956-57 Congregation Kohal Beth Israel, 204 Lenox Avenue, New York City, Photo by GGG Studio.[[
/caption]]

16

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Canaan was Sidon sometimes written with a "Z". The Phoenicians (also black) are the Sidonians mentioned in the Bible and the Tel El Amarna letters—all written in Semitic languages. Jezebel was of Sidonian origin. She introduced Baal cultism into Israel.^{1,2}

In reference to where it all began, Ish Kishor Sulamith (1948) stated in his book that "4,000 years ago the first Hebrews pitched their tents in Canaan." He also mentions: "Abraham came from... the great fortified city of Ur on the Euphrates, then capital of Sumeria known as the Chaldea." Sulamith referred to Abraham as the "Aramean city dweller and merchant's son [who] was transformed into a shepherd pioneer."

As we unravel the mystic ties let us attempt on a more scholarly level to analyze data compiled, or documented evidence published, by Europeans and their descendants. Reinach, an historian of authority, stated: "Authentic history begins for the Israelites with the constitution of Saul's monarchy (c. 1100 B.C.)... Their Supreme God was the God of Sinai who led them to the conquest of Canaan." Apparently, the Canaanites had to fight those who came to take over their land—like the Indians in the United States and the rest of America, the Australian aborigines, the Africans in South Africa, etc. The tribe of real "Jews" of Israel is actually composed of those who inhabited Judeah, the Southern Kingdom of Judah. The name "Jews" applied to any people is posterior to the exile. Reinach says, "Strictly speaking, it means the region to the west of the Jordan and to the south of Samaria." Although the nation in general is called Israel and the national language is Hebrew, we still find mystic ties somewhat euphemistically applied. The Hebrew word for "Jew" is *Yehoudi*. The word for Israelite is *Israelit*. The Sephardim do not refer to each other as "Jews," unless it serves a useful purpose. We refer to each other as *Isrelitas* in Spanish, a language that most of us speak. The Falashim refer to each other as *Beta Israel*: House of Israel. The considerable Hebrew community of

Mexico, and their extensive edifice—a complex with museum, swimming pool, restaurant, library and other facilities—is not named after the Jews. The organization and everything connected with it comes under the name of "Club Israelita."

Rollin stated "Ahaz, king of Judah, whose incorrigible impiety could not be reclaimed, either by the divine favours or chastisements, finding himself attacked by the kings of Syria and Israel, robbed the temple of part of its gold and silver, and sent it to Tiglath-Pileser, to purchase his friendship and assistance; promising him, besides, to become his vassal and to pay him tribute. The King of Assyria, finding so favourable an opportunity of adding Syria and Palestine to his empire, readily accepted the proposal." On the same page, 284, he mentions "Salamanasar, Sabacus, the Ethiopian, whom the Scripture call so, having made himself master of Egypt, Hosea king of Samaria, entered into an alliance with him, hoping by that means to shake off the Assyrian yoke." This shows that Judah was only a part of Israel's kingdom.

I find it unnecessary to delve into the historical bag, or to go into details, to pull out the mystic ties of Pharaoh's daughter to her hidden *black* baby that she conveniently found in the bulrushes—although some Bible students imply that she bore this child. It is necessary, however, to mention his color, and that he grew up and married a Cushite, the daughter of Jethro the priest of Midian (Exodus 4:26; 18; 1.) His name was Moses—the Law giver. Reinach stated that "Although the law of Moses was hostile to every kind of idolatry, the worship of the serpent was practiced by Moses himself, who transformed his magic wand into a serpent (Ex. vii, 9-12)." You have read much about him in the Bible.

In our return from the story of Moses, to our more scholarly pursuits, we find that after King Abraha of Ethiopia accepted Christianity in the 4th Century A.D., a great change occurred. It was disastrous to the existence of the Hebrews. This diaspora caused them to become victims of persecution that continued for many centuries. Many of

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Windsor, Rudolph R. (1969) cited Nahum Slouschz' mention of traces of a primitive Judaism the latter found in the Sahara Desert from Senegal to Somaliland. "In most cases these Hebrews by race and Mussulmen by faith seek to hide their origin, which has become a burden to them." Windsor also stated that the ancient abode of the Songhay tribe shows history of Za el Yemen who came to Kuka even after the diaspora—"about 300 A.D. Za established a line of Kings known as the Dja, or the Dia Dynasty. The first Sudanic Dynasty in West Africa was headed by a Black Hebrew Za-al Ayaman, which means 'He came from Yemen' "Twenty two Hebrew Kings," stated Windsor, "...reigned in Ghana before the Hegira in 622 A.D., and 44 Kings of color had reigned by 790 A.D." In the 10th Century, Sheshak invaded Palestine and took back captives to Egypt with him (I Kings 14:25). Tabiban Kamat and Wasambara Hebrews were Falashim. Like the Marranos of Spain and Portugal many of them were forced to accept Christianity against their will. Windsor shows where "Professor Allen S. Godbey (Grotz College Philadelphia, Pennsylvania) mentions in his etymological studies that Tabiban means "smith." Like Schmeid or Smith in English, the tabibans were artisans: blacksmiths, as well as goldsmiths, etc. They worked at many trades and professions.



RABBI YHOSHUA BEN YAHONATAN, ordained Spiritual Leader of Beth Ha-Tefilah Ethiopian Hebrew Congregation in St. Albans, Queens. Former Assistant Rabbi of Commandment Keepers Congregation in Harlem.

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[[image - black & white photograph of man wearing a tallis and holding a prayer book with two torah's in ark]]
[[caption]] RABBI YHOSHUA BEN YA'HONATAN, ordained Spiritual Leader of Beth Ha-Tefilah Ethiopian Hebrew Congregation in St. Albans, Queens. Former Assistant Rabbi of Commandment Keepers Congregation in Harlem. [[/caption]]

21



REBITZEN LEANA YAHONATAN, wife of Rabbi Yahonatan, graduated from Ethiopian Hebrew Rabbinical Teachers College with a Master's Degree and majored in Business Administration at New York University.

22

HOW THE EUROPEANS BECAME JEWS

During the 6th and 8th Century there were some people called Khazars. History shows them entering the western Turkic empire under Byzantine emperor Heraclius (610-641, A.D.) The scholars wrote that "Historical writing, knowledge of Khazar history is rather poor and although some details emerge with sufficient clarity, the main trends remain relatively obscure. The name Khazar first appears in the 6th Century A.D., but there can be little doubt that they had previously existed under a different name."¹³

These people did exist before the 6th Century. But they did not come from Canaan, the Euphrates or Jordan river banks. They came from Europe. They were converted "around 740 A.D." They were supposed to have been pagans. It was written that anyone among them found to be cleverer than the average member of the group, would find himself readily tied to two branches of opposite trees, ripped in half and left to rot after his torturous death.

Koestler, Arthur (1976) mentions that "Rabbi Petachia of Ratisbon, who visited Eastern Europe and Western Asia between 1170 and 1185 . . . while he was in Bagdad, he had seen envoys from Khazar kingdom looking for needy Jewish scholars from Mesopotamia and even Egypt, 'to teach their children Torah and Talmud' . . . Benjamin of Tudela, another famous traveller of the twelfth century, visited Khazar notables in Constantinople and Alexandria. They obviously were not semitic. They were dressed differently, acted differently and spoke differently." Koestler is one of the best writers of our time. He is not "black"—indeed, he is of Hungarian-Jewish descent—and has fulfilled his scholarly obligations to impartially state the facts. I find his work creditable because my grandmother had related these same facts to me forty years ago. He states most emphatically that the Khazars were not Hebrews or of that origin. Koestler really loosened up a big mystic tie when he released a

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[[image: black and white photograph of a black woman wearing a coat with a wide collar, sunglasses hanging around her neck on a cord or chain, and a hat or head covering formed close around her head, with an ornament at the front gathering, at her forehead. She is looking down; her mouth is open as if in speech or song]]

[[caption]]REBITZEN LEANA YAHONATAN, wife of Rabbi Yahonatan, graduated from Ethiopian Hebrew Rabbinical Teachers College with a Master's Degree and majored in Business Administration at New York University.[[/caption]]

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summation stating that: the evidence quoted in his book added up substantially to the findings and statements of "... those modern historians—whether Austrian, Israeli or Polish—Jewry is not Palestinian but of Caucasian origin." Hebrew historians of different tribes have been stating for decades that the mainstream of so-called Jewish migrations did not emanate very suddenly from the Mediterranean, flow through Europe to the East, get dammed there and then flow to distant shores. Koestler states very emphatically that "The stream moved in a consistently westerly direction, from the Caucasus through the Ukraine into Poland and thence into Central Europe."¹⁴ Most Bible students know that the Bible mentions that "The Gentiles are fairer." This means that these fair haired, pale skinned, blue-eyed people could not be the Semites of a hot region such as the East. And even the few fair haired, pale skinned Hebrews intermarried with the darker skinned members of other tribes. We find Genubath, for example, the son of Hadad, an Edomite prince and the Egyptian queen Taphenes' sister, in the time of David (1 Kings 11:20).

The question as to whether the Khazars were truly Palestinians or Caucasians is continually debated. The evidence presented in this study establishes beyond any doubt that they were Caucasians. In the continued search for truth, further findings show that "The numerical ratio of the Khazar to the Semitic and other contributions is impossible to establish." They made no Semitic contributions. They had difficulty with the sound/symbol correspondence of the language and still bastardize it. They pronounce the letter aleph like "o", "beth," "beis," etc. They even call Israel "Yisroel." In extending a compliment for an achievement, we Sephardics say *hazaq baruk*; the Ashkenazis say *kol hakabod* (from alle Ehre.) When someone sneezes we say *hayim tobim*: meaning good life literally. They say "labriyut" which comes from German *Gesundheit*. Jose Faur in his article: "A Sense of Language," *The Sephardic World*, Vol. 1. No. 2, Winter, 1973, pp. 25-32., presented a

thoroughly documented effort showing how the Hebrew language has been bastardized by "The Ashkenazic architects of the 'revival' of the Hebrew language." In the *Journal of the Sephardic Studies Program of Yeshiva University*, the author pointed out that the Hebrew language had become denatured in its preparation for becoming the vernacular of the modern State of Israel. He pointed out the unawareness of the Ashkenazim to the fact that Hebrew was still used in its pristine purity among the Sephardim of countries such as Syria, Morocco, etc. He did not mention Africans in the eastern and western regions. He affirmed the fact that the "Neo-Hebrew" was prepared on the basis of German. This shows another mystic tie: the area of sociolinguistics. They did not take into account the Semitic phonemic links to Arabic and Hebrew spoken by the Sephardim and original Hebrews in general.

To support findings on how the Hebrews became Jews, we trace the Patriarch Abraham, father of the Hebrews. His wife or concubine was Hagar. She was an Egyptian woman. Joseph, the son of Jacob, married Asenath, daughter of a priest, also an Egyptian woman. Moses married an Ethiopian woman, Ziporah. And in the same Bible Solomon said "I am black, but comely, O ye daughters of Jerusalem as the tents of Kedar, as the curtains of Solomon.... Look not upon me, because I am black, because the sun hath looked upon me." In the second statement Solomon spoke about the melanin that comes from the rays of the sun and darkens the skin of the people in the East.¹⁵

Revised Bibles and books of (distorted) history have been written by persons in power and those who imitate them. Since power is one of the few realities of life, they have printed and disseminated data inaccurately compiled and deliberately stated in a manner that suits their purpose. They have shown no compunctions about their spurious designs and efforts even when they have been confronted with the facts. Therefore, although this effort to document findings presented here might

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In 1923 Abraham N. Poliak (born 1910 in Kiev) arrived in Palestine with his family determined to contribute something of value to Eretz Israel. He became professor of Medieval Jewish History at Tel Aviv University. He had an opportunity to read the true history of the origins and amalgamations of the original Hebrews. Being an honest and dignified scholar who pursued and published the truth, he read and wrote many books in Hebrew. Among his works we find a *History of the Arabs, Feudalism in Egypt 1250-1900, Geopolitics of Israel and the Middle East, etc.*¹⁶ In 1941 he wrote an essay on the Khazars. It was titled "The Khazar Conversion to Judaism!" This work appeared in the "Zion" a Hebrew publication. This article was a bombshell that shook the Zionist pillars of the structure daily referred to as "Jewish heritage." Professor Poliak's book *Khazaria* was even more controversial. It is now less and less available. It was published in Hebrew in Tel Aviv, 1944. The pretenders to the heritage were indiscriminately unveiled; and they could not shout their famous battle cry "anti-Semitism" because the author was more Semitic than they. At the very least, he was much more honest, he read and wrote pristine Hebrew and was not using the heritage for political ends. Professor Poliak severed the "mystic tie," that umbilical cord that tied modern Jewry to the Biblical tribes of Israel. Since Professor Poliak did not write and publish distortions, his name is not mentioned in the *Encyclopaedia Judaica* 1971-2, printing, or the Jewish Encyclopedia 1959. However, in pursuit of cross references related to Semitic scholars, I came across Halevy, Joseph (1827-1917): French Semitic scholar. This professor is among the type of scholars lauded in Jewish Encyclopedias. However, the pretenders to "Jewish heritage" revealed more than they probably intended to. The Jewish Encyclopedia of 1959 states:

26

He taught at schools of the Alliance Israélite Universelle in Turkey, and Rumania and in 1868, went at the request of the Alliance to Ethiopia where he visited the Falashas. Subsequently, the Académie des Inscriptions et Belles Lettres sent him to Yemen where, disguised as a native rabbi, he succeeded in collecting 686 Sabaean inscriptions (1869-70). He was appointed professor of Ethiopic [studies] at the Ecole des Hautes Etudes de Paris in 1879. He wrote many works on Semitic philology, epigraphy, archeology, and biblical exegesis. 8.p. 825.¹⁷

The scholars who wrote the Encyclopedia admitted that Halevy *disguised* himself in order to be able to obtain Sabaean inscriptions under false pretenses. This means that Ethiopian and Yemenite documents were required to educate the converts who urgently needed knowledge of Semitic culture. To put this professor's exploit into its proper context, we remind the reader that *Saba* was the name of the Queen of Sheba. It was also the name of ancient Egypt. Josephus refers to Saba as the "oldest son of Cush." He also states that "Seba was a nation in Africa." See Seba and Saba (Genesis 10: 7; Chronicles 1: 9.)¹⁸

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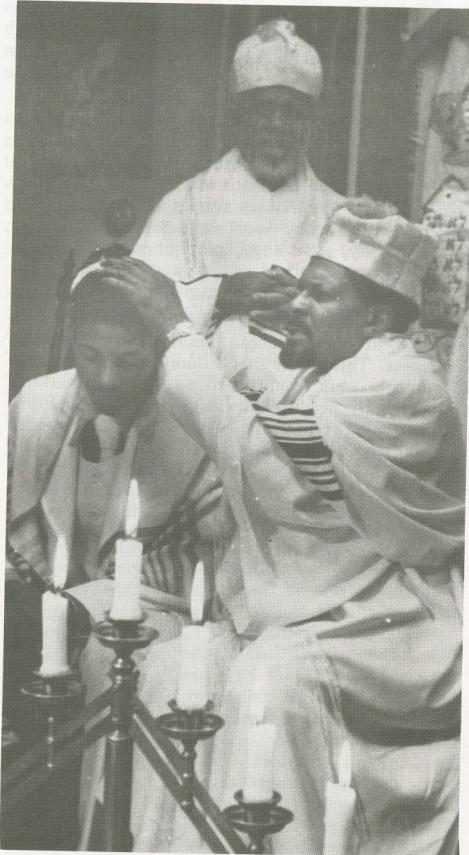
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*Rabbi Small and Rabbi White conducting a capping ceremony at the Ethiopian Hebrew Congregation in Harlem
Photo by Lloyd Yearwood*

28

EUROPEAN JEWS Converts or Converters

Among the most important events recorded were the promulgation of the Law by Ezra, then the schism of the Samaritans—that created a separate division, with its opinions and a sanctuary on Mount Gerizim in competition with the Temple of Jerusalem. Later on a second sanctuary was established in Egypt by Onias (150 B.C.) After Alexander the Great (356-323 B.C.), Judea belonged to the Ptolemies (320 B.C.), and later to the Selucidae (189 B.C.). Antiochus IV. persecuted the Jews and Hebrews, who in turn rebelled. The leader of the rebellion was Judas Maccabeus (known as the Hammer). The struggle lasted for quite some time. Later on his relative Simeon took the title of Prince of the Jews. After several changes, Pompey took Jerusalem, and King Herod of Idumaea obtained the crown from Mark Anthony and Octavius, victors over Brutus and Cassius, his former patrons. After several uprisings against the Romans and the Hebrews subservient to them, a significant revolt broke out under Nero (66 A.D.). It was brought to an end by Vespasian who took Jerusalem, destroyed it, razed the Temple with fire, massacred some of the inhabitants, sold others as slaves and caused a great diaspora (70 A.D.). Another insurrection was led by the false Messiah Barochba. It was also unsuccessful. It caused Bether, the last Hebrew fortress to fall to the Romans. Hadrian then founded the colony of Aelia Capitolina on the ruins of Jerusalem (136 A.D.). The dispersal of the Hebrews and Jews was finally achieved, but it gave birth to Christianity, a greater thorn in the side of the Romans.

Reinach mentions how the Hebrews were attracted to Christianity, the religion named after a Hebrew from the House of David. He states that several books even got lost during that period. Among the books lost was the book of Baruch the prophet, friend of Jeremiah of the same period, "though some critics have assigned it to the third

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Rabbi Smalls and Rabbi White conducting a capping ceremony at the Ethiopian Hebrew Congregation in Harlem

Photo by Lloyd Yearwood

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European Jews

Converts or Converters

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and even the forth century before Christ." He also states that "The Book of Enoch, which was lost about the period of Charlemagne, was found again in 1773, in an Ethiopic translation."

During the reign of the Romans, most Hebrews had no political rights, and they paid special taxes. Apart from that and a few minor restrictions, they were very much allowed to move about. Nevertheless, they were forbidden to proselytize. The reason was that before this period they had been converting quite a few people in the Greek dominions during and after the reign of Alexander. Some of them had proselytized without reservations, others had only admitted their converts to certain rites (these latter converts were known as "proselytes of the gate"). The places where these laymen gathered to study Hebrew and learn the liturgy were called "Synagoga." From this Greek word we get *Synagoga* in Spanish and *Synagogue* in English. The converts in Europe used "Schule," from German: meaning *school*.

Later on, the Christians who ruled persecuted the Hebrews, inveigled, or forcibly converted them to Christianity. They were treated like citizens to some extent in many of the barbarous kinds of civilizations of the West. In Spain, however, the clergy incited the Visigoth kings to enslave them (694 A.D.) They regained their freedom during the Arab conquest (711 A.D.). Since they were Semitic Falashim and Sephardim, it was not difficult for them to quickly distinguish themselves as translators of Greek and Arabian writings, astronomers and physicians. The accessibility of foreign works to the West, through their efforts, made them popular once more. Their influence reached France and Germany where they became well received and acclaimed. Bishop Agobard of Lyons became alarmed at their popularity and began writing diatribes against them (820 A.D.). These persecutions were still not the worst. The real atrocious and savage attacks came with the coming of the Crusaders. "The first Crusaders massacred all the Hebrews they encountered." Thousands of them

were burnt in their synagogues at Jerusalem (1095).¹⁹ England uprooted them and confiscated their property. France copied her in 1306 and 1395, then Spain (1492) and Portugal (1497). It was popular to permit the Hebrews into a country, allow them to build it up, then deport them and confiscate their property. Any simple excuse could be used to justify deportation. There were charges such as: blaming them for an epidemic, economic recession, or an accusation of mixing blood with the sacramental wafer, or even killing a pig. When these Hebrews—now considered Jews indiscriminately—left Spain they took refuge in Turkey, and Morocco. However, they were received with kindness only in Turkey. They were Sephardim and retained their Spanish tongue as their "High" or official language, and Ladino as their "Low" or communal language. The French Jews, mostly with lighter skin through mutation or amalgamation with Gentiles, went into Germany, Hungary and Poland. There they mixed Slavic words with High German and their Hebrew tongue. The writing was encoded and decoded in Hebrew mostly, and later picked up more Slavic and German words. The writing, however, continues in Hebrew letters up to now. This hybridized language spoken by Jews is commonly known as "Yiddish." Most of the original Hebrews do not speak it. They remained in the Middle East, Africa, Spain and Portugal. Many of them were assimilated. Those who remained unamalgamated travelled to the West Indies, Latin America, North America, or remained in those countries mentioned. They were mostly Sephardim. Knowing that they did not descend from converts like the Khazars and other Europeans, they and the Syrians (who first celebrated Purim) remained in the East and maintained the original traditions. The Europeans—naturally—developed a Europeanized version of the liturgy, ceremonies and language. As a result, the Syrian-Hebrews proclaimed themselves the elite of so-called "Jewish tribes." They do not take into serious consideration the fact that through the process of amalgamation there has been intertribal

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admixture. They adhere strictly to the Biblical proclamations "The Gentiles are fairer... Are ye not as children of the Ethiopians unto me, O children of Israel? Saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?" (Amos 9:7). And the Syrians feel that the Jews consider themselves Europeans, and only Hitler made them identify with Israel—which they did for convenience rather than love for their brethren. This means that the mistreatment of Sephardics, Falashim and Hebrew Israelites from the United States in Israel is not helping to build their image in the East or the world community.

JOSE V. MALCIOLN
P.O. BOX 584
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SUMMARY

The determination of some persons of Jewish descent to compel the Falashim and other Semitic people to "convert" to Judaism—using European origin as the criterion—was most absurd. (The Falashim are now recognized in Israel as original Hebrews.) And asking whether Abraham was Ashkenazi or Sephardi is even more absurd. He was obviously a Sephardi. The Midrash—rabbinic literature interpreting biblical law, legend, ethics—supports this claim.

Abraham came from Ur, crossed into Canaan and converted to monotheism the Semitic people who resided there. Some of these people were from: Cush (Nubia and Ethiopia), Put (Libya and Morocco), Mizraim (Egypt), and Canaan (Syria and Palestine). These people in turn converted other tribes until conversion spread elsewhere in the East and later to the West. All Hebrews and Jews are converts: *Kol Israel meshumadim!*

This presentation was not intended with any purpose of discrediting the Khazars or any other converts to the Israelite nation. All Israelites are brothers. Furthermore, the strength of a nation lies in the ability of its people to fraternally interact in more than one tongue, and a diversity of cultures—each one making its unique contribution—helping to enrich that nation.

The writings of historians and sociolinguists have been cited, regardless of racial origins. And the main purpose was to put Semitic culture back in the East among Africans and Arabians and take it out of Europe where the modern writers and historians have speciously tried to place it.

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admixture. They adhere strictly to the Biblical proclamations "The Gentiles are fairer...Are ye not as children of the Ethiopians unto me, O children of Israel? Saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Capthor, and the Syrians from Kir?" (Amos 9:7). And the Syrians feel that the Jews consider themselves Europeans, and only Hitler made them identify with Israel-which they did for convenience rather than love for their brethren. This means that the mistreatments of Sephardics, Falashim an Hebrew Israelites from the United States in Israel is not helping to build their image in the East or the world community.

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JOSE V. MALCIOLN

P.O. BOX 584

MORNINGSIDE STATION, N.Y. 10026

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SUMMARY

The determination of some persons of Jewish descent to compel the Falashim and other Semitic people to "convert" to Judaism-using European origin as the criterion-was most absurd. (The Falashim are now recognized in Israel as original Hebrews.) And asking whether Abraham was Ashkenazi or Sephardi is even more absurd. He was obviously a Sephardi. The Midrash - rabbinic literature interpreting biblical law, legend, ethics - supports this claim.

Abraham came from Ur, crossed into Canaan and converted to monotheism the Semitic people who resided there. Some of these people were from: Cush (Nubia and Ethiopia), Put (Libya and Morocco), Mizraim (Egypt), and Canaan (Syria and Palestine). These people in turn converted other tribes until conversion spread elsewhere in the East and later to the West. All Hebrews and Jews are converts: Kal Israel meshumadim!

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18. Josephus, Flavius: *The Works of Flavius Josephus*: Antiquities of the Jews; The S.S. Scranton Co. Hartford, Conn. 1917. pp. 259-260.

19. op. cit. 11.

Additional Note: Ashkenazim means German, Sephardim is derived from Hebrew *sepher*, meaning book (the people of the Book). Falash means immigrant or colonist in Amharic, hence Falashim. The *im* ending denotes plural in Hebrew.

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Rabbi Wentworth A. Matthew, organizer of the Commandment Keepers Congregation in Harlem, New York.

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[[image - black and white photograph: man, seated in an ornately carved chair, with a mustache and white beard, wearing a light pill-box hat and dark gown over shirt and tie]]

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Rabbi Wentworth A. Matthew, organizer of the Commandment Keepers Congregation in Harlem, New York.

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José Vermúdez Malcioln was born in Colón, Isthmus of Panama. He has made three trips around the world, and lived in Costa Rica, Honolulu, Mexico, New Orleans, New York, San Francisco and his native Panama.

Mr. Malcioln studied at Universidad Autonoma de Mexico, Facultad de Filosofia y Letras. He majored in Spanish at City College, N.Y. His M.S. in Adult Education was received at City University, N.Y., and his M.S. in Supervision and Administration in Education at Baruch College. He has completed another M.A. in Spanish and pursues a Ph.D. in Sociolinguistics at Columbia University.

"This book deals with an aspect of human history and experience often suppressed or misrepresented. It raises the question: who are the Jews and what is their proper place in history?

Mr. Malcioln presents to his readers a much more convincing answer than that of others authors better known than he."

JOHN HENRIK CLARKE
Editor of *Freedomways* magazine and
Professor of History at Hunter College

"History as it relates to the common origin of man, without self-serving revisions by European historians, is not a subject most publications and bookstores are prepared to handle, especially in booklet form . . . It is (therefore) important for members of all monotheistic religions that originated in the same region to understand their own ancient beginnings and their ancestral ties to each other."

Amsterdam News, New York

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[[image - black and white photograph: man, facing the camera, smiling, short dark hair topped by yarmulke; wearing dark suit coat, white dress shirt, and dark tie]]

[[caption]]

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